

ਇ ਇਕੱਤ੍ਰ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ। ਦੁਬਿਧਾ ਦੂਰਿ ਕਰਹੁ ਲਿਵ ਲਾਇ ॥

*"Harmoniously, ye Brethren, come together by mutual approach ;  
Repudiate duality being imbued with love."*

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**THE RELATIONS  
WHICH**

Should exist between the Great Religions of the World.

*Being an address*

BY

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## “THE RELATIONS WHICH SHOULD EXIST BETWEEN THE GREAT RELIGIONS OF THE WORLD.”

Several years I may allot to the attainment of knowledge which should render me sufficiently able to compose a thesis on the specified subject, especially as it has to pass before the wisest of eyes. Yet without much thought I unhesitatingly say that only such relations should exist between the great religions of the world which are able to effect and establish the “Divine harmony of the Universe” Relations, of course, considering metaphysically from the realistic and absolute idealism points of view, as referring to some real quality or essence of things by which they may be connected with one another, and hence as designating universals, or general characters of reality, or as the essential being of reality itself, which is but a sum of relations.

The divine harmony, however, is the musical harmony. But since the harmony of music is divine, music itself must also be divine; as no other natures but divine participate of divine nature. The poets have celebrated it the food of love and have blamed the soul which is not possessing it. For it stimulates and excites the deific energies of the soul, which, parenthetically, I may say, is the only cognoscible divine agency working in the phenomenal world, and changes them from their potential existence into the kinetic form. The human soul or the soul of an animal in our religious system, contrary to the philosophy of Descartes who did not recognize the essential immortality of the souls of brutes—is an immortal and selfmotive entity. There is no partition between the quality of the psychic activity of man and that of brute, but the difference lies merely in the degree of development. Hence consciousness and exemption from annihilation are not man's exclusive prerogatives.

Every particle of earth ultimately loses itself in the lithosphere, every aqueous drop conclusively blends in the hydrosphere, and every gaseous molecule is finally commingled in the atmosphere. Since, therefore, an individual soul is a part of the cosmic soul, it is only reasonable to infer that she must also eventually merge in the Soul of the Universe. The cause of her separation from the Great Spirit is merely ignorance. The removal of ignorance is the approach of liberation. This, however is to be effected barely by soul's own exertions. For being once a denizen of the blissful heaven, this confinement is ever incommodious to her nature. Consequently she is always eagerly trying and craving to reach home. But being as it were enveloped by the delusive ignorance she has woefully forgotten her own real self. The desires of the organs and temptations of the sensibiles do not let her alone even for a moment. If, however, in some lucky instant she gallantly struggles for sweet liberty, averts herself from the visible phantoms, and introspects ardently for her august reality, she is savagely persued by some henious wile which mournfully beguiles her from the path of truth.

Music has the power of bringing peace not only to human souls but the souls of most wild and ferocious carnivora also it turns to a state of tranquillity. The lyre of *Orpheus* could charm beasts and make trees and rocks move.

Through harmony move the planets eternally, through harmony a thousand million suns are controlled, through harmony peace of the nations is held, and harmony alone is the cause of Creation. And this strictly marvellous quality, which is technically designated by the wise as thus, seems, after profound investigation to be not at variance with the notion of love. On the contrary, they are synonymous and the same in essentials. Harmony being *concord* between the many, and love, attraction between the many. The latter we are justified to analogize with

desire and the former with the object of desire.

Harmony, however, I have selected, as best that of music, which, again, is sacred that of philosophy, *aye—*, (" *Philosophias menouses megistes mousikes*")—, Plato's *Phaedo* "philosophy, indeed, is the sublimest music". This, in turn, abstractedly, being the love of absolute wisdom, or, aspiration of the soul after reconciliation with the Soul of souls, is also, the way towards the achievement of the same.

Religion is given many and diverse definitions. It is totally beyond the realm of reasonable grounds of presumption to determine and recognize any precise or intelligible signification from the complexities of their multifarious incongruities with avowed principles. One is surprised to see some of the theologians, even in defining this simple word, turning upon questions relating to the most abstruse abstractions of metaphysics. It is but making a display of learning. The term in its true and original sense is perfectly free from such perplexities. Religion means nothing more than a path of salvation. Salvation is soul's liberation from the bondage of sin. While sin is a deed wrought, in consequence of being excited, under the influence of the stupidity inciting quality of the mind, by a state of consciousness produced either by an external stimulus, or by some change in the internal state of the body, or by memory, merely to gratify the passions of the sensible organization. The result of sin is the soul's transmigration. Therefore, the bondage is the transmigration and liberation, the emancipation from it.

The Creator of the universe and whatever it contains is God alone. He is the cause of all, what is good. Previous to the generation of the universe except Him no one else existed. Nor any thing against His will or knowledge can ever exist. Jesus was put to death not against His will. That which is not against the will of Divinity is good. Satan, however, is said, to exist. Of course, he was not, before the existence of the universe. The Omniscient Father is, the fabricator of Satan too.

He knew that this created being would wage war against Him. Knowing this He still created him. Out of Himself. As nothing except the Divine Self existed. But the Divinity being all good, beatitude, and truth, that, which is a part of Him, must also participate of these attributes. Satan is, therefore, essentially good.

No one desires to see anything happening against his will. God is least of all desirous of that. Satan, then, did not disobey his Creator against His will, since it would be extremely horrible to assert that things occur even against the will of God. In fact, Satan neither disobeyed God nor "raised impious war in heaven". It can not be. God is all light, while the Fallen Angel is called the Prince of Darkness. How can there be darkness in the presence of light. Yea,—it might be said that he is away from God. But, ah! I ask, is there any being which is away even from the omnipresent deity? Some one may argue, that this personal supreme spirit of evil and unrighteousness, the tempter of man and adversary of God prior to his fall was good. True. But, I say, how did he become wicked afterwards? Is it possible for goodness to be changed into vice? No. Then, who provoked the Devil to fight with the Divinity? Can there be any other cause of it except vice? But that was not existing yet. Else, Vice and God must both be eternal. And one as great a being as the other. Which is absurd. Why then, the Parent Creator, brought into existence a Creature which is the cause of mighty evils to His children? Will any wise father do such a thing? Is God impotent to destroy him? If it were so, how could man act righteously. For one must first overcome the Devil ere doing good. Hence it is in the reach of mortals to vanquish him. God must be strong enough to reduce him to nothing. Why, then, does He not employ His power? Has He let him free with some other design? That also must be good. For whatever is done by Him is excellent

All things are for the sake of the good, and work together for this one end. The Fount of wisdom is not our fiend as to create something for our disadvantage. Since, neither has the Devil a personal existence.

What is, then, meant by evil or vice, and what is badness. Let us not forget, in demonstrating, that, that which is bad, should be as such universally and not individually. But we find that a certain doing is bad to one, and good to the other. Is it not strange! The same thing to be both good and bad. White colour is white to every one, and not white to one and black to another. By cold every one understands the diminution of heat. Similarly, good is good, and bad is bad, always and universally. How must the "badness" be defined in order to affirm the above statement? To act contrary to the nature of being is bad. It is, the improper use of things. The effect of a bad action is, interference in the incessancy of Harmony. What is Harmony? Soul's being in tune with the phenomenal and the spiritual universe. That is, by observing the former, to contemplate on the latter, and keep the same in remembrance. Hence a sinful deed is bad. If on seeing a young beautiful damsel, one contemplates on God who made her lovely, it is divine. Otherwise he is gratifying his desire only, which is sinful. The same may be applied to all other cases.

Let us now endeavour to discover, if we can, the cause of evil. According to the Platonic epistemology, which is perfectly compatible with the Phostirian theory, knowledge is the reminiscence of what is once learnt. Hence, ignorance, being the antonym of knowledge, is simply forgetfulness.

Thought, of which the mind is not conscious during any particular interval of time, be it ever so infinitesimally short, is said to be forgotten. The mind is not an apt instrument to be conscious of many thoughts simultaneously. But, by deep reflection, thoughts, of which the impressions have once been

made, can be brought to consciousness. If, then, it is not possible for the mind to be synchronously conscious of more than one thought, it must be temporarily ignorant of other thoughts. Wherefore, it is clear that the cause of evil is ignorance. When the mind is employed in performing some sinful deed, it is conscious of its being done, but unconscious of the fact that it is sinful. For no person willingly wants to injure his own Self. To act sinfully is injuring the Self. How, then, is it reasonable to say that any one injures his Self voluntarily. The question here might appropriately be raised that, very often a person knowingly sins. For instance, some one knows that, to murder is a sin, and its result the capital punishment, but commits it. That is so. But, see, what we would call him who, knowing that fire burns, may still thrust his hand in it.

Shall we not call him a mad man, and deranged in mind? Surely we would! Madness is nothing but profound ignorance. In the same manner, then, we must understand this, that, when a person violates the law, he is mad. And divine Plato is quite right in alleging that (*"Oudeis ekon kakos"*) "no one is voluntary bad". For the mind, as said before, being able to be conscious of only one particular at a time, is stimulated to act passionately, having forgotten at the same time of its being sinful. The cause of this ignorance itself, however, is insufficient practice to remember the Dicty. Accounting, in this way, for the base deeds, says Epectetus the ornament of the Stoics; "Let your talk of God be renewed every day, rather than your food. Think of God more frequently than you breathe. If you always remember that whatever you are doing in the soul or in the body, God stands by as inspector, you will never err in all your prayers and in all your deeds".

In Bible, too, is ordained, "Watch and pray". Whereas from amidst countless other similar verses the following I bring forward from the Phostir Vivlos:—

Remember, remember God ; by remembering Him you shall obtain happiness,

And erase from your hearts trouble and affliction.

Remember the praises of the one all supporting God".

" By remembering God man doth not again enter the womb

By remembering God the tortures of death disappear ;

By remembering God death is removed ;

By remembering God enemies retreat ;

By remembering God no obstacles are met ;

By remembering God we are watchful night and day ;

By remembering God we obtain divine knowledge, meditation and the essence of wisdom ;

Remembrance of God is the real devotion, penance, and worship ;

By remembering God the conception of duality is dispelled ;

By remembering God we obtain the advantages of bathing at places of pilgrimage ;

By remembering God we are honoured at His court ;

By remembering God we become reconciled to His will ;

" They whom He hath caused to do so remember Him :—

Touch, O Nanak, the feet of such ones".

" To remember God is the most exalted of all duties,

By remembering God many are saved ;

By remembering God thirst is quenched ;

By remembering God man knoweth all things ;"

" By remembering God mental impurity is removed ;

And the ambrosial Name filleth the heart,

God abideth on the tongue of the saint."

" They who remember god are distinguished ;"

" They who remember God rule the world".

" They who remember God live eternally."

" They who remember God are philanthropic ;



I am ever devoted to those who remember God.

The faces of those who remember God look bright ;"

" The ways of those who remember God are holy ;

They who remember God feel extreme joy ;

They who remember God dwell near Him,"

" By remembering God man is easily absorbed in Him ;"

" By remembering God the lotus of man's heart bloometh ;

By remembering God man heareth the unbeaten melody ;

The happiness which is obtained by remembering God hath no end or limit".

" By remembering God His saints have become distinguished ;"

" By remembering God men have obtained supernatural power, continence and generosity ;

By remembering God even the lowly are known in every direction ;

By remembering God the whole earth is supported ;

Remember, remember God the cause of causes.

For the remembrance of God He created the whole world ;

Where God is remembered there is God Himself.

The pious, O Nanak, whom God hath mercifully instructed,

Have obtained the boon of remembering Him."

Moslems, also, are said to be enjoined by their Prophet to invoke the Supreme Being, before commencing to make any physical or intellectual efforts, directed to an auspicious end. Krishan no less than the same recommends to his disciple, saying, " without doubt, O mighty-armed, the mind is hard to curb, and restless ; but it may be curbed by constant practice," of remembering God. Thus it is obvious and perfectly certain that by the said means the doubt is completely dispelled from the mind, and in the serene light of pure faith the ignorance is destroyed like a rent cloud. But this removal of ignorance and illumination of the mind can not be effected except through the guidance of a mediator who himself should be all light, and

possess what we seek. Such a one we call GURU in Sanskrit, an Enlightener of the Soul in English, and in Greek he may be called Phostir ( " Phoster " ). The need of a phostir is an absolute necessity in the creed of Theomorphists (i.e. Sikhs, the followers of the religion of Phostir Nanak and his successors, the nine Phostirs). It is considered by them to be a *sine qua non* for the salvation of man, and the immense value attached to it is expressed as follows by the Phostir V. himself.

" The divine Phostir is my mother, the divine Phostir is my father, the divine Phostir is my lord and supreme God ;

The divine Phostir is my companion and dispeller of spiritual ignorance, the divine Phostir is my relation and my brother ; The divine Phostir is the giver and the teacher of God's name, the divine Phostir hath the spell that cannot be counteracted ; The divine Phostir is peace, truth, the image of wisdom ; the divine Phostir is a philosopher's stone by touching which man is saved ;

The divine Phostir is a place of pilgrimage, his divine knowledge a lake of nectar, by bathing in which the Illimitable is obtained ;

The divine Phostir is the Creator, the remover of all sin, the divine Phostir is the purifier of the impure ;

The divine Phostir is from the beginning, since the beginning of time and in every age ; the divine Phostir is the spell of God's name by the utterance of which man is saved. O God, mercifully bring me—foolish and sinner that I am—into the company of the Phostir, so that by clinging to him I may be saved.

Nanak boweth to the divine Phostir, the true Phostir, the Supreme Divinity, the Supreme Power".

It is most important here to say a few words in connection with the question of the phostir of the Phostirs. For not only

some of the distinguished and learned European scholars have by mistake represented Kabir as the phostir of Phostir Nanak but numberless Indians too—the ever bigotted adherers and partisans of the false, sophistic, and mythological books of ancient India—have maliciously, merely to gratify their own vanity, and that of their impious, ungrateful colleagues, contested to their utmost to stigmatize the majesty of our apotheosized Preceptor, by calling him a disciple of Krishan, Ram, or some other myth. This, however, is not nearly so great a calumny as their vain, ostentatious statement in pretending that the whole of Phostirian wisdom had been originally derived from the Vedic wilderness. To remove these blunders and sacrilegious errors from the minds of true men, and show the contrary, is a solemn and sacred duty of a faithful Theomorphist, which, I shall prove without difficulty from the Phostirs' own words:—

#### PHOSTIR I.

“ The essence without ignorance, the light all-diffused, THAT I AM,—yes, without any heterogeneity ;

The Illimitable, beyond Being, the Perfect Divinity, yes, Nanak with That Phostir hath come into contact”. “ As the word of the Lord cometh to me, so I make known, O Lalo—”.

#### PHOSTIR IV.

“ I myself know not how to talk, being ordained by Him have I said all”.

#### PHOSTIR X.

“ Through Eternity who fashioned the entire universe,  
Be my salutation to Him alone ;

Through Eternity who fabricated the entire creation,  
And created gods, maleficent, and beneficent demons ;  
The One incarnate Deity from beginning to end,  
Him alone must ye understand to be my Phostir”.

“ O holy God, by Thy favour, it is not I who have been speaking ;

All that hath been said hath been said by Thee".

"As He spoke to me so I speak unto men.

I bear no enmity to any one".

"As God spoke to me I speak,

I pay no regards to any one besides".

The phostir of the Phostirs was God Himself, and as phostirs they took birth into the world. They were, therefore, all of them Born-Phostirs, though their revelations, except the First, took place long after they were born. The definition of a true phostir is thus given by the Fifth: "He who hath realized the True Being, the True Phostir is his name".

Now suffer me for a moment to go back to the original point and see whether it is possible to establish any relations between the great religions of the world. The relations, however, exist where there is plurality of the number. Should we then acknowledge the plurality of the religion? Are we right in doing so? I doubt. Electricity is the same, no matter by what means it is "generated". Water, if pure, is one and the same everywhere—the same  $H_2O$ . No one manufactures it. It is already present in perfect form. But there are different ways to obtain it. One might get it from the well, another from the river, or tank and so on. Again, there are diverse methods to get it from each of these sources—one may use windlass, another Archimedean screw, another suction pump, or siphon etc.

Further still, it is utilized in various ways. Yet, one essential, universal and natural use of water is the maintenance of life. To use it for this purpose there is only one way,—the same for man and brute, the same from East to West,—through mouth and alimentary canal. Religion likewise is only one as also declares Nanak, the Teacher sent by God :—

"There is but one road, one door, the Phostir is the ladder to reach one's home, Beautiful is the Deity, O Nanak, all bliss is in His name."

He Himself is its founder and revealer in our souls. There

are, however, many sources to "learn from" about it, and manifold uses when learnt. One may accept Socrates, Jesus, or Nanak. It is all the same. And one may use his religious knowledge to preach to others, or write books and earn his living, or by lecturing on it seek the world's applause, or possess simply to make use of it as a favourite pastime. That is not religion but impious sacrilege. For "Religion", saith the Phostir, "consisteth not in a patched coat, or in a hermit's staff, or in ashes smeared over the body ;

It consisteth not in earrings worn, or in a shaven head, or in the blowing of horns. Abide pure amid the impurities of the world ; thus shalt thou find the way of religion.

Religion consisteth not in mere words ;

He who looketh on all equally is religious ;

Religion consisteth not in wandering to tombs or places of cremation, or sitting (only) in attitudes of contemplation ;

Religion consisteth not in wandering in foreign countries, or in bathing at places of pilgrimage.

Abide pure amid the impurities of the world ; thus shalt thou find the way of religion.

On meeting a true Phostir doubt is dispelled and the wanderings of the mind restrained.

It raineth nectâr, slow ecstatic music is heard, and man is happy within himself.

Abide pure amid the impurities of the world ; thus shalt thou find the way of religion.

O Nanak, in the midst of life be in death ; practise such religion.

When thy horn soundeth without being blown, thou shalt obtain the fearless dignity.

Abide pure amid the impurities of the world, thus shalt thou find the way of religion "

Religion is but one, as water is one. It has no name, as water has no colour. The latter assumes the colour of the vessel

in which it is kept, and in exactly the same manner is religion designated Academic, Christian, or Theomorphic, after the respective name of its greatest expounders.

Its eternal and universal use is also one—to save the human soul. The way to conceive its glory strictly the same—through the practice of Virtue and Truth, through the deeds of daily life, and through the Divine Meditation.

The kinship between the nations of the world is recognized in high and emphatic terms, by the Phostirs; thus in the Tenth:—

“One man by shaving his head is accepted as an ascetic, another as a hermit or a bachelor, a third as a continent. Some men are Hindus and others Mohammedans; among the latter are Rafazis, Imams, and Shafais—know that all men are of the same caste.

The Creator and the Beneficent are the same, the Provider and the Merciful are the same; let no man even by mistake suppose there is a difference. Worship the one God who is the one divine Phostir for all; know that His Form is one, and that He is the one light diffused in all.

The temple and the mosque are the same; the Hindu worship and the Mohammedan prayer are the same; it is through error they appear different.

Deities, demons, angels, seraphim, Mohammedans and Hindus adopt the customary dress of their different countries.

All men have the same eyes, the same ears, the same body, the same build, a compound of earth, air, fire, and water.

Allah and Jehovah are the same; the Purans and the Quran are the same, they are all alike; it is the one God who created all”

“As from one fire millions of sparks arise; though rising separately, they unite again in the fire;

As from one heap of dust several particles of dust fill the air  
and on filling it again blend with the dust ;

As in one stream millions of waves are produced ; the waves  
being made of water all become water ;

So from God's form non-sentient and sentient things are mani-  
fested, and springing from Him, shall all be united in Him again".

" The dwellers of the East know not Thy limit, the goddess  
Juno who dwelleth on Olympus meditateth on Thee ; the Gur-  
dezis of Ghor sing the praises of Thy name.

The hermits practise contemplation to be united with Thee ;  
how many hold their breath to obtain Thee. The Arabs of  
Arabia worship Thy name.

The Frenchmen of France worship Thee, the Kandharis and  
Qureshis know Thee, residents of the West recognize Thee as  
the object of their love. The Marathas, the Magadhis heartily  
do Thee penance, the natives of Tilong fix Thee in their hearts,  
and recognize Thee as the abode of religion."

"In the east in Palan, in Kamrup and Kamouna, wherever  
man goeth there Thou presidest.

Thy glory is perfect ; written and spoken, incantations can-  
not affect Thee, O Lord, and none can find the limit of Thy praises."

Religion, though one in reality, does not appear to be thus  
under the existing circumstances Therefore, some such affinity  
should be brought about whereby we may all begin to conceive  
the unity of religion and erase absolutely the idea of duality.

Philosophy we have, in Socratic words, analogized with the  
highest music ; and since the former is defined by the Platonists  
as, the purification and perfection of human life, (it is the puri-  
fication, indeed, from the material irrationality, and the mortal  
body in consequence of being the resumption of our proper  
felicity, and a re-ascent to the divine likeness. To effect these  
two is the province of virtue and truth ; the former extermina-

ting the inmoderation of passions, and the latter introducing the divine form to those who are naturally adopted to its reception). It is indetical wth the definition of religion. Hence the latter may be deemed as the Sublimest Music.

Come, then, noble friends, establish such relations as are found between the performing musicians in an Orchestra. Where violins, violas, violoncellos and contrabasses, lute, mandolin, harp, banjo, and triangle and rod; all might be heard sounded alike in pitch. Each player trying to harmonize his instrument with the other, and be in perfect unison. Instruments individually would also produce music; all, however, together a divine harmony, imitating the eternal choir of the celestial hierarchy. The music of all religions separately, undoubtedly is music, but having God as our Conductor, let us learn to produce a universal harmony, and invent —

“ Such music, as ’tis said,  
Before was never made,  
But when of old the sons of morning sung,  
While the Creator great,  
His constellations set,  
And the well balanc’d world on hinges hung,  
And cast the dark foundations deep,  
And bid the weltering waves their oozy channel keep,  
Ring out, ye crystal spheres,  
Once bless our human ears,  
If ye have power to touch our senses so;  
And let your silver chime,  
Move in melodious time;  
And let the bass of Heaven’s deep organ blow;  
And, with your ninefold harmony,  
Make up full concert to the angelic symphony.  
For, if such holy song,



Enwrap our fancy long,  
Time will run back, and fetch the age of gold ;  
And speckled vanity,  
Will sicken soon and die,  
And leprous Sin will melt from earthly mould ;  
And Hell itself will pass away,  
And leave her dolorous mansions to the peering day".

*(Milton).*

PROSPERITY.